

I. Through Pastoral Nomadism into Harappa and then Rig-Vedic mediation Part of Magadh Empire

In fact history is better understood as a science in the Indian context because of the nature of things being followed by the people - that the pastoral nomadism passes by in a whiff into the Harappan simple society of literate minimalism which then fails as a mode of production towards the 6000 BC which shifts then into Rig-Vedic periods which also include Chalcolithic, Paleolithic and Neo-lithic settlements with pottery and real iron daubed instruments and forms of such developments co-existing with the early Hindu empire in small settlements which were also disparate and all conglomerate into villages and councils of a number of ascetic traditions and Hindu ascetics with in fact dominant power against the more pristine even early Christian traditions which co-exist with the Graeco-Roman empire and Macedonian animism and sophism which finally develop into the Magadh empire all as the movement of early dimensions of social change as a rejection of ascetism and Hindu revivalism all of which constitute Buddhist councils and vihara developments as elements within the Magadh empire which then in turn lasted from the 4000 BC - 300 AD.

II. Buddhist and Jainist, even Monastic traditions of Early Christian and Islamic Settlements in the Magadh Empire

In fact the early dimensions of social change as Uma Chakravarti calls it in recent historiography then means that the social structure of the Magadh empire was distinct from previous lineages of the absolutist Rig-vedic settlement-state which then was marked by exploitation for a brief 6000 BC - 4500 BC period which was also marginal and mediated the neo-lithic settlements and settled agriculture which was based on poor instruments of tool and technique mainly because of the absence of private property in the Asiatic God empire which also meant high overhead coercion which developed with what Moishe Postone calls the Jito Japanese labour time domination in modern times, which in those periods was uninterpreted as forms of coercive discipline by domination on the social scale and temporal scale finally as labour rhythms which were mediated by Gita-Ramayana-Mahabharata rules of customs and taxation, and coinage which had a paucity of technical markers, till in fact the Buddhist resurrection and renunciation and egalitarian maxim of Jainism and Bhakti, Sikh movements developed into the following of abstract time disciplines and introduced modern systems of labour and life.

III. Post-Buddhist Periods - Feudalism from Above and Below - the Gupta-Mauryan and finally Feudal period of Further Kingdoms and Segmented States in the temple mode of production in a structural causality of lapsed developments and backward structures becoming residualism as emergent again in Raymond Williams' sense of cultural formations of lumpen-developments and revivalism - 300 AD - 800 AD

In fact the period after the Magadh period of Buddhism and Jainism as it is known in Indian antiquity developed into forms of feudalism which then made a merger with temple modes of production and was the failure of the Buddhist mode of production and its integration within the Mauryan feudal state which also lapsed into several segmentary states as B.D. Chattopadhyay argues for the reason of technique in Viharas being based on the Buddhist council of a few including Buddha who demised and led to the formation of kingdoms with the ideological cement of Buddhism and Inscriptions as law which then mediated all vihara, gana and sangha developments into feudal monarchical formats of parcellized sovereignty under a hegemony of Kingdom rules.

IV. Post-800 AD - Medieval Periods of Delhi Sultanate and then Islamicate Developments

After this period of feudalism begins the Delhi Sultantate and tributary modes of production under dynastic rules and Islamicate republics based on what one can argue is the urbanism developing under relations of production which switched to city-formations by the collapse of feudal monarchism which advanced to the formation of modernist Islam from within syncretic developments of culture against in peasant landed struggles the feudal kingdom estates. Following this the invasion of Mughals created the Islamic invasions and conquest which merged with Indian Islamicate developments to form the firm tributary structure.